# A SACRED MEMORIE

*OF THE MIRACLES*

wrought by our Lord and
*Saviour Iesus Christ.*

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Written by *Samuel Rowlands.*

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IOHN. 10:
If you beleeue not Mee, beleeue the works that I doe,

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# SACRED MEMORIE

# TO ALL SORCERERS, ENCHAVNTERS, CHARmers, Nigromancers, Coniurers, Magitians, Southſayers, Witches, Fortune-tellers; And all the reſt of the Deuils Iuglers, whatſoeuer, and whereſoeuer.

MOnſters of men, whoſe ſoules damnation claymes,
Appeare, come forth, and anſwere to your names;
Like *Pharao's* blacke Enchaunters all aſſemble,
And like vnto his drowned hoaſt, all tremble:
What are the wonders that you vndertake?
But lying ſignes, amazed fooles to make,
The meere illuſions, falſe and fained ſhowes,
Which *Sathans* power vpon his ſonnes beſtowes;
A miracle, moſt truely to define,
Is a rare worke, wrought by ſole power diuine.
Apparantly againſt th'inſtinct we finde
Of any courſe in Natures cauſe or kinde:
And in it ſelfe a true worke it muſt be,
Moſt ſenſible, and viſible to ſee:
Not on Illuſion to deceyue the eye;

Such as the Deuill ſtill deludeth by;
Neither is it celerity of hand,
No Iuglers trickes with miracle will ſtand,
Actiuity containing what they doe;
And meere deceit the onely helpe thereto:
The miracles of God no ſuch things need;
But are moſt reall true in power and deed:
Thoſe wonders which the Lord himſelfe hath done,
And miracles of *Ieſus Chriſt* his Sonne,
All by the Prophets and Apoſtles wrought;
Doe vtterly confound, and bring to nought
The counterfeites of *Sathan* and his route,
Which they euen like Gods apes doe goe about,
And therefore when ſtrange things to ſence appeare,
To know the power, and bee reſolued cleere,
(Whether it doe proceede from that great might,
Which onely worketh miracles aright)
Examine if in actions true eſteeme,
It be a worke, or onely ſo do ſeeme;
A worke that rarely is admirde of all,
Which for diſtinction ſake, I rare doe call,
Becauſe of Gods great works, ſome vſuall bee,
Which all of vs, doe ordinary ſee,
As is the preſeruation of mankind,
This euery one continually doth finde,
By Gods eternall counſell and decreeing;
*In him we liue, and moue, and haue our being;*
But ſince it is effected day and houre,
By his great prouident protecting power,
No Miracle this properly is found,
That with amazement doth mans ſenſe confound;

For

For miracles haue in them operation,
To ouercome the mind with admiration;
As when our *Sauiour Christ* wrought miracle:
The holy bleſt *Euangeliſts* doe tell
Th'effect thereof, thus preſent did befall;
The people were with feare aſtonied all,
And ſaid; *How can he that a Sinner is,*
*Performe the works of ſuch a power as this?*
Thereby inſinuating, there was none
Could worke true miracles, but God alone:
Vaniſh therefore like vapours of the night,
You that would robbe the Lord, of power and might;
Confounded be all Hell-hounds, howle and barke,
And fall as *Dagon* fell before the *Arke*,
Idolaters, that vnto ſenſeleſſe things,
Will giue the honour of the King of Kings.
You Coniurers with circle and triangle,
That boaſt you can the fiends of hell outwrangle,
And make them come obedient at your call,
Herein old *Sathan* doth deceyue you all:
For is he ſuch a friend to come at becke,
Or can you ouer-rule him with a checke?
No, you are much miſtaken, by this way,
He doth miſguide, and leade your ſoules aſtray:
You that depend on miracles and ſignes,
And will ſee wonders ere you be Diuines:
Know all the miracles that *Ieſus* wrought:
Confirme that doctrine his Apoſtles taught:
And they which doe relie vpon the ſame,
Within the *Booke of life* ſhall find their name.

*Sa: Rowlands.*

# TO ALL TRVE

## FAITH FVLL CHRISTIANS,

B eleeuing and beloued Seruants of our Lord and Sauiour Ieſus Chriſt.

DEere Chriſtian ſoule, with humble mind and thought,
Admire the wonders that thy Sauiour wrought,
The moſt true miracles that haue beene done,
a By Gods beloued deere and onely Sonne,
When he for ſinnefull man (without intreat)
Deſcended from Gods owne right hand and ſeate;
The manſion of the bleſſed Cherubins:
To dye on earth for our accurſed ſins,
When no inducing merite, thine or mine,
Could thus procure his mercy to incline:
But when free loue, his lifes free ranſome coſt,
To ſaue the ſinners that themſelues had loſt:
Then liuing lowly in contempt and ſcorne,
Deſpiſed of the world, moſt poorely borne,
With painefull trauell, preaching vp and downe.
On ſhore, in ſhip, in mountaine, field and towne;
Confirming, that he taught to be diuine,
By many a wonderfull admired ſigne,

Euen

*Euen ſuch as the beholders did confeſſe,*
*The very hand of God, and no power leſſe*
*Effected, for ſo wonderfull they were,*
*That all ſpectators ſtood amaz'd with feare,*
*They ſaw his works to be ſo ſtrangely rare,*
*So admirable, and ſo paſt compare;*
*Thoſe (that borne blind) did neuer ſee worlds light,*
*To haue perfection giuen them of ſight,*
*Dead* Lazarus *that lay foure dayes in graue,*
*Calde forth from thence, his life againe to haue,*
*The dumbe to ſpeake, the cripples ſound to goe,*
*The figge-tree curſde, to dye and neuer grow,*
*The winds and ſeas when they outragious (well.*
*At his rebuke turne calme as any well:*
*The diuels driuen out of men to Swine,*
*The water turned into pureſt wine,*
*The Souldiers (in the falſe betraying howre)*
*All ſtrusken to the ground by* Ieſus *power;*
*The dropſie healed, and the Leapers cured,*
*His preſence by the Diuells not endured,*
*His walking on vnfirme and liquid water,*
*His giuing life vnto the Rulers daughter,*
*His healing* Malcus *eare moſt perfect ſound,*
*when* Peters *ſword had lopt off to the ground:*
*And many more (as thoſe foure holy men,*
*which did the life of our Redeemer pen)*
*Haue regiſtred, of wonders* Iewes *did ſee,*
*which* Ieſus *onely wrought, that we might bee*
*Faithfull, and true beleeuers in his name;*
*And in our lines expreſſe and ſhow the ſame.*
*Theſe Myracles for Chriſtians may ſuffice,*

*To ſtrengthen faith, and make them godly wiſe,*
*For they were wrought by Chriſt, and onely ment*
*To make the hearts of men giue free conſent*
*To heare Gods word, eſtabliſh faith thereby,*
*And to confirme vnto vs conſtantly*
*Gods promiſes, to be ſo certaine iuſt.*
*That all ſhall chaunge, before they fayle our truſt:*
*And theſe are works we know will firmely ſtand,*
*While others build foundations on the ſand;*
*That when the ſtormy winds and tempeſts blow,*
*Or raging waues doe beate, they ouerthrow.*
*We are in no wiſe to admit of thoſe,*
*That doe depend on wonders and ſtrange ſhowes,*
*Vrging meere fancies, which themſelues deuiſe*
*Of humane wit, and errors forged lyes,*
*We haue forewarning, that we ſhould take heed*
*Of ſuch deceyuers, as the world will breed*
*In later times, falſe Prophets will ariſe,*
*That lying ſignes and wonders will deuiſe,*
*And mens inconſtant minds ſo farre infect,*
*That were it poſſible, euen Gods elect*
*Would be deceiued by their falſe illuſion;*
*So ſubtill is the author of confuſion:*
*For* Sathan *(as authentike works doe ſhow)*
*Expreſſing craft, and malice long agoe,*
*With all his old-world Deuils, did effect,*
*That men ſhould haue Gods honour in neglect,*
*And vnto helliſh power themſelues betake,*
*Therefore in Heathens Images he ſpake,*
*Wrought wonderments, and wrought them ſo from grace;*
*They honourde Idols in the true Gods place,*

*As* Iupiter *their thundering God they made,*
*And* Mars *their warriour with the bloody blade,*
*Old dogged* Saturne, *of a churliſh kind,*
*And* Eolus *their puffing God of wind,*
Pan, *with the ſhepheards bare a piping reede,*
Apollos *muſicke did their ſtraines exceed,*
Cupid *the louers blind God they did call,*
Pluto *for hell (and ſo they might be all)*
Neptune, *he was their water God at ſeas,*
*And many hundred fooliſh gods as theſe.*
*Thus were the Heathens blindly led away:*
*And thus are many at this preſent day*
*Deceiude with cunning falſhood of the Deuill,*
*Who onely worketh for effecting euill,*
*And neuer in his practiſe was inclinde*
*Vnto the good and profite of mankind:*
*For note his property, it will appeare*
*Right manifeſt, and moſt apparant cleare,*
*That when his ſeruants haue performde his will,*
*In acting things that are vngodly ill;*
*He doth allow for their vngratious paines,*
*A moſt ſmall portion of vncertaine gaines:*
*Obſerue herein the wicked witches caſe,*
*And Sorcerers that feareleſſ fall from grace,*
*Making contracts with* Sathan, *how that theſe*
*But onely for the preſent he doth pleaſe,*
*For their whole liues in miſery are ſpent:*
*And at the laſt their ends prone violent,*
*As falſe with Heretikes, the deuill deales,*
*And Schiſmatikes, when wonders he reueales,*
*All are illuſions that from him proceed,*

*Not any thing of truth in actuall deed,*
*And therefore as the Scripture warnings giue,*
*Those men that will not in obedience liue*
*Vnto the truth, but doe the same despise,*
*They shall by strong deceyuings, follow lyes,*
*False Christs shall come, and shall such wonders show,*
*That many will beleeue them to be so,*
*Not hauing knowledge to discerne aright*
*Gods power, true working from the wicked sprite.*
*But Christian soule, most constantly abide,*
*Let not the Deuill draw thy heart aside,*
*For that which Christ and his Apostles taught,*
*And all the miracles which they haue wrought,*
*For to confirme what they had preach'd before,*
*Is all sufficient, and we need no more:*
*And be thou mindfull what S. Paul doth say,*
*Within thy soules best treasurie it lay.*
*If I, saith he, strange doctrine should defend,*
*Nay should an angell from the heau'n descend,*
*And preach another Gospell then the first,*
*Receyue it not, but hold him for accurst:*
*Remember God of his free loues intent,*
*Hath left an euerlasting testament*
*Vnto vs all, in Christ our Sauiours bloud:*
*In this alone consisteth all our good,*
*All Propheſies had hereunto relation,*
*All miracles to this gaue confirmation,*
*Therefore if any take in hand to frame*
*A miracle in Saint or angels name,*
*If any mortall creature vndertake*
*His power that makes the earth and heauens quake,*

*If*

*If Sathan and his Miniſters endeauour*
*To worke ſtrange wonders, this beleeue, that neuer,*
*Can any miracles bee truely done,*
*But by the power of God, and Chriſt his Sonne:*
*To which eternall maieſty and power,*
*Aſcribe we, till the worlds laſt ending howre,*
*Till Sunne and Moone decay, paſt date of dayes,*
*All honour, glory, Worſhip, endleſſe prayſe.*

*Sa: Rowlands.*

# A MEMORY OF CHRISTS MIRACLES.

*At a Marriage in Cana of Gallile, Chriſt turneth water into Wine,* Iohn 2.

OVr gratious Sauiour, with his holy traine,
Thoſe twelue which he in mercy did ordaine
To draw backe Soules from the infernall denne,
And preach ſaluation to beleeuing men:
In *Cana* (as a kind inuited gueſt)
Came to adorne a weddings Nuptiall feaſt;
Oh humble meekeneſſe, that the King of Kings
Who by his word formed and made all things,
Would viſite ſuch as fraile and ſinnefull liue,

And

And take of them thoſe gifts himſelfe did giue:
If all the Monarches that the earth containes,
All Kings and Princes with their noble traynes,
Were to a royall feaſt aſſembled all,
To make ſome wedding moſt maieſticall;
Yet were that preſence very meane and baſe
Vnto thoſe gueſts that *Gallile* did grace;
As thus with men, the Sonne of God did dine,
The bloud of grapes, the ſad-heart chearing wine,
Began to fayle, which bleſſed *Mary* ſeeing,
Spake thus to him, in whom all things haue being;
*They haue no Wine*, knowing his power could graunt
A ful ſupply, in needes extremeſt want;
Sixe earthen veſſels there were ſtanding by,
As the *Iewes* cuſtome was to purifie,
Thoſe pots of ſtone, our Sauiour Chriſt did will
Vp to the brimme with water they ſhould fill,
And to the Gouernour preſent the ſame;
Which inſtantly true perfect wine became;
He ignorant what power the ſame had made,
Vnto the Bridegroome thus in priuate ſayd;
At the beginning men preſent the beſt,
And worſt at laſt, vnto the well-fed gueſt;
But contrary to vſuall cuſtome, thou
Set'ſt forth the worſt, and kep'ſt the beſt till now.
This was the firſt of wonders Ieſus wrought,
Euen by the power that formed all of nought,
Which miracle at marriage he began.
To ſhow himſelfe true God and perfect man;
As man to eate with men he did encline,
As God he turned water into wine.

A Lea-

*A Leaper is clenſed, the Centurions ſeruant healed, Peters wiues mother cured of a Feauer, diuers diſpoſſed of Deuils, the windes calmed with rebuke, two men poſſeſt of Deuils, and beeing caſt foorth, they enter into Swine.* Math.8.

DEſcending a moſt hie cloud-checking hill;
From painefull preaching of his Fathers will:
To ſaue thoſe ſoules which hell (for ſin) did clayme,
A Leaper met him, and himſelfe did frame
In humble manner falling at *Chriſts* feet,
With ſuch due worſhip as to God was meet,
Oh Lord he cryes, of health the onely meane,
If ſo thou wilt, tis thou canſt make me cleane;

Tis in thy power, and in no power but thine,
Most blessed *Iesus*, to my helpe incline.
The Sonne of God no sooner heard the crie
Of this poore wretch, plagued with leprosie,
But in his mercy, of which none doe fayle
That aske by faith, (Faith euer doth preuayle)
Replyed thus, and did his sute fulfill;
Because thou saist I can, I say, I will,
Then toucht him with his holy hand most pure,
And absolute he wrought a perfect cure:
So to the Priest to offer being sent,
As *Iesus* into *Capernaum* went,
Came a Centurion, and besought him thus;
O Lord, my seruant lyeth grieuous,
Pain'd with a palsie: *Iesus* did reply,
When I doe come, ile cure his maladie:
The Captaine answeres, Lord, that paines forbeare;
I am vnworthy that thou shouldst come neere
The place of my abode, great Heauens King,
That hast thy seat where *Cherubins* doe sing;
Speake but the word, I know thy onely breath
Can heale my seruant, and giue life in death;
For I my selfe that at thy fauour stand,
By power impos'd, haue souldiers at commaund,
Ibid one come, he comes, another goe,
A third doe this, and they performe euen so,
When *Iesus* heard his faith, our *Sauiour* sayes,
In peace doe thou depart, and goe thy wayes,
And as thou hast firmely beleeu'd on me,
So Ile extend my grace, and doe for thee.
*To Peters house then did our Sauiour goe,*

His

His god-like power, by myracle to ſhow,
Whereas the mother of th'apoſtles wife
(Subiect as others in this mortall life
To frayle diſeaſes) lay with griefe oppreſt
Of Feauer fits, moſt painefully poſſeſt
Her *Ieſus*, with his healing hand did touch,
And preſently her healthfull ſtate was ſuch,
That ſhe aroſe, prayſing the King of Kings;
And miniſtred vnto them needfull things.
When glorious *Phœbus* with his ſhining light,
Was drawne to Weſt, at the approching night,
They brought to *Ieſus* many wofull wights,
That were poſſeſt with Deuils and foule ſprites,
Which with his powerfull word he did expell,
And ſent them to their Habitation, Hell,
With his Diſciples then forſakes the ſhore,
Betakes himſelfe where ſtormy tempeſts roare,
Where ſhip is toſt with hazard vp and downe,
And raging waues doe ouerwhelming drowne,
Where great *Leuiathan* in deepes doe ſayle;
And all the reſt that ſwimme with finne and tayle,
Doe keepe their watry common-wealth together,
There in the great extreames of fouleſt weather,
The frayle Diſciples all amazedly
Expected nothing but to drowne and dye:
Thoſe bleſſed eyes that watch of all things keepe,
Were then (as God was man) cloſde vp with ſleepe,
Helpe maſter helpe, the poore Diſciples call,
Ariſe, and ſaue vs, or we periſh all:
He that made wind and waue vnto them ſayth,
Why are yee fearefull, yee of little faith?

And then arose their frightfull thoughts asswaging,
And did rebuke his creatures for their raging;
Which instantly were calme and quiet found,
As if the waters were secure like ground,
Causing beholders strangely to admire,
To reason with themselues, and thus enquire;
Why, who is this that beares such powerfull sway?
His very word makes wind and sea obey.
Being arriued on the other side,
Two men with Diuels met him, and they cry'd
*Iesus*, that sonne of God art known to be,
What haue we (hellish fiends) to doe with thee?
Before the time dost thou intend preuent vs?
Wherefore art thou come hither, to torment vs?
Thy power doth make vs tremble, dread and doubt,
From our possession thou wilt cast vs out:
Which if thou doest, thus much to vs encline;
Graunt we may enter yonder heard of Swine,
That are a feeding, if we part these men,
Of those same hogs giue vs possession then;
*Suffer vs*, as our fellow diuell sayd;
When he a spoyle of all *Iobs* substance made,
Then sayd our *Saviour* to the Deuils, goe,
And they into the Swine departed so,
Carrying them in a fury from the ground,
Into the sea, and there they all were droun'd:
The Heardsmen at this sight with terror runne
Reporting in the City what was done,
How from those men (that put them all in feare)
The fiends (by *Iesus*) dispossed were:
Then getting leaue of that great power diuine,

Into

Into the Sea they carryed all their ſwine,
Which when they heard, they all came forth to meete (him,
And ſuing for his abſence, thus did greet him;
*Ieſus of Nazareth*, with one mind and heart,
We doe entreate, that hence thou wilt depart.

*One cured of the Palſie, lying ſicke in his bed, the Rulers Daughter rayſed, a woman healed of a bloudie Iſſue, two blind men receyue ſight, a dumbe man poſſeſſed, healed.* Math. 9.

FRom Britiſh *Gergeſenes* our Sauiour goes,
That were ſo farre their owne ſoules mortall foes,
They from their coaſt did baniſh the moſt high'ſt,
Eſteeming more their cattell, then their Chriſt,
Who leauing thoſe ingratefull, wicked men,

By ſhip did paſſe to his owne City then,
VVhere being come, the people to him brought,
One ſicke in's bed of palſie, and beſought
That he would heale him; when he ſaw their faith,
To the diſtreſſed creature, thus he ſayth,
*Sonne, be of comfort*, and reioyce herein,
For I remit and pardon all thy ſinne:
Whereat the *Scribes* within their hearts did ſay,
This man blaſphemeth, and is farre aſtray.
When *Ieſus* ſaw, in thought they did him blame,
(For with hearts hid from him that made the ſame)
He thus reply'd; Why doth this ill ariſe?
Which you in cogitation doe deuiſe:
Tell me, which ſpeech is eaſieſt, for to ſay,
Ariſe, and walke, or ſinnes are done away?
But that you all may know the truth of this;
My power on earth can pardon ſinnes amiſſe,
Then ſayd he to the ſicke, thy ſelfe prepare,
Take vp thy bed, and to thy houſe repayre.
*Then came a man of woe, with ſorrow pain'd,*
A Ruler of the *Iewes*, and he complain'd,
*Ieſus*, my daughter euen now is dead:
But thou that lifes true path doeſt onelie tread,
Come, and vpon her doe but lay thy hand,
And ſhe ſhall liue; giue death a countermaund:
The Lord was moued with his ſad lament,
And as he forth with his *Diſciples* went,
A woman with a bloudy iſſue greeued,
That could not be in twelue yeeres ſpace releeued:
Behind him came, and toucht his veſtures hem,
Being aſſured faith could helpe all them,

Which

Which did beleeue; reſoluing thus in thought,
If I but touch his garment, health is wrought:
This faith with *Ieſus* ſuch a comfort found,
He turn'd and ſayd, Daughter thou art made ſound:
And as he ſpake, that very inſtant houre,
She was made perfect by his perfect power.
Then came he to the Rulers dwelling place,
And (as the cuſtome was, in mourning caſe)
He found the Minſtrels, and much people there,
With noyſe of dolefull muſicke to the eare:
Thoſe he did will forbeare ſuch quoyle to keepe,
The mayde (quoth he) is onely but a ſleepe,
She is not dead, Ile life to her reſtore;
But ſcornfully they laugh'd at *Chriſt* therefore,
Being all thruſt out from thence and put away,
He came whereas the breathleſſe body lay,
And tooke her by the hand, wherewith ſhe roſe:
And this great wonder to the people ſhowes,
Who to behold her in amazement ſtand,
And ſpred the fame thereof throwout the land.
*As Ieſus paſſed from the wondring crow'd.*
Two blind men met him, and they cryde alowde,
Oh ſonne of *Dauid*, ſome compaſſion take;
Haue mercy on vs, for thy mercies ſake.
To whom he ſayde, doe you beleeue aright,
That I haue power to giue you both your ſight:
Yea, Lord (they ſayd) beſides thee no man can
Giue ſauing health, which art true God and man.
*Ieſus* reply'd, vnto your faithfull mind,
As you beleeue, ſo ceaſe from being blind.
*Then brought they one poſſeſſed that was dumbe,*

Forth

Forth whom when Christ commanded Sathan come,
The dumbe he spake; the people sayde, we weene,
In *Israel* the like was neuer seene.

*The withered hand healed, the possessed holpen, the fiue loaues and two fishes, Iesus walking on the Sea: diuers healed by touching the hemme of Christes garment*, Mat. 12. 14.

OVt of bad spirit, and malitious mind,
The Pharisies (aduantage for to finde)
Brought to our Sauiour on the Sabboth day
A man whose hand was withered drie away,
And moude him his opinion to reueale,
If it were lawfull on that day to heale?
To whom he answeres, and demaunds withall
What man amongst you hath a sheepe doth fall

Into

Into a pitte vpon the Sabboth day,
And will not ſeeke to ſaue it if he may.
Then if your Cattell ſhall not be neglected;
How much ought man farre more to be reſpected?
The Saboth's made to honour God alone,
And that you doe, in doing good thereon.
Then ſaid he to the man with limbe decay'd,
Stretch forth thy hand; who did as *Ieſus* ſayde.
And inſtantly it was reſtor'd againe,
As ſound as thother hand, that neere felt paine:
Then they went out, and did a counſell call,
*Ieſus* departing did auoide them all:
And as he went, great multitudes there were
That follow'd after, comming far and neare;
Of all thoſe paines which ſinfull men endure,
And all of them his powerfull might did cure.
*Then brought they one which was both dumbe, and blinde,*
Poſſeſt by Sathan in a feareſull kinde;
That wicked fiend *Chriſt Ieſus* out did caſt,
Whoſe raging fury being gone and paſt,
The man that was both dumbe and blind before,
Our *Sauiour* did to ſpeech and ſight reſtore.
This made the people ſay, ti's *Dauids* ſonne,
But when the *Phariſies* heard what was done,
With hardned hearts compoſ'd of ſpightfull euill,
They ſayd he caſt out Deuils, by the Deuill.
When *Ieſus* heard that *Iohn* was put to death
By cenſure of accurſed *Herods* breath,
To pleaſe a dauncing Damſell with his head,
Into a deſart wilderneſſe he fled;

But when the people vnderſtood the ſame,
Forth of all Cities vnto him they came;
Which when the Lord beheld(as he is euer
A gracious God to all that do endeuour)
He tooke compaſſion,and did heale their ſicke,
Their blind, their lame,their deafe,dumbe, lunaticke;
Vntill dayes glory did begin decline,
And gaue the world no longer cheerefull ſhine;
Euening approaching neere with darkſome ſhade,
Then the Diſciples to their Maſter ſayde,
This place is ſolitary, vnfrequent;
We are belated, and the time farre ſpent,
The multitude of people being great;
Let them depart,and ſo prouide them meat.
Then *Ieſus* ſayd, ther's no ſuch cauſe of need;
Doe you prouide them whereupon to feed:
They ſaid, our poore prouiſion is but ſmall,
Fiue loaues,two fiſhes,onely this is all;
Bring them to me ſaid *Ieſus*, then he wil'd
The people all ſit downe, with eyes vpheld
To heauen,he did bleſſe, then bread he brake,
And that to his Diſciples did betake,
Which did deliuer it the people there,
Who fed,and all full ſatiſfied were,
Fiue thouſand ſtomackes had their hungry wiſhes,
Contented onely with fiue loaues, two fiſhes,
Beſides the quantity that did remaine
Of broken meat,twelue baskets to containe:
Then *Ieſus* his Diſciples ſent away
By ſhip, while he went priuately to pray;

Into

Into a mountaine, when at ſea betoſt,
The poore Apoſtles euen well nie loſt,
Were all amazed, moſt diſtreſſed ſayling,
And grieuouſly their maſters want bewailing,
About the fourth watch(while the winds did roare)
They ſaw one walke on ſea,as if on ſhore,
Which put them all in an amazed fright,
For they ſuppoſed it had been a Sprite;
Crying with terror fearefully confounded,
Perplext in thought,and deepely inward wounded.
Till *Ieſus* with a word their dread allay'd;
*Be of good cheare, feare not, tis I*, he ſayd,
Quoth *Peter* Lord,if it be thou we ſee,
Commaund,and giue me power to come to thee.
*Ieſus* ſaid,come, Into the Sea he goes,
And as the mighty wind and tempeſt roſe,
*Peter* began to ſinke; *Helpe Lord he cryes*;
Oh ſaue thy ſeruant,or thy ſeruant dyes;
Then *Ieſus* ſtretched forth his hand and caught him,
And with rebuke more conſtancie he taught him:
*O thou of little faith*, blame thee I muſt,
*Why didſt thou doubt?* that I would faile thy truſt?
So when they came into the ſhip together,
Their ſtorme was chang'd into a fayre calme weather:
Then thoſe that were aboard came reuerent all
To worſhip *Ieſus*, and did on him call,
Saying with one conſent of ſoule and heart,
We doe beeleue that Gods true Sonne thou art.
Paſſing then ouer to the other ſide,
Which hight *Genezaret*, being there diſcri'd,

Thoſe that about the Coaſt were reſident;
Notice of him thorow out the Country ſent,
How Chriſt was come; when this was once reuealed,
Sicke people came from all parts to be healed:
They brought of all diſeaſes various kinds,
And each ſicke Patient ſpeedy cure there finds:
And therefore paine they deſired no more,
But for to touch the garments hem he wore;
Which all that did, were moſt aſſur'd to gaine
A true releaſe from euery kind of paine,

*The woman of Canaans daughter healed, foure thouſand fed with ſeauen loaues and a few fiſhes, the ſicke are healed, two blind men receyue their ſight, the withered Figge-tree.*

Math. the 15. 19. 20. 21. Chapters.

FRom conference with *Phariſies* and *Scribes*,
And others of their wilfull blinded Tribes,
Which of Gods offre'd grace had no deſire;
Our *Sauiour* goes to *Sidon* coaſt and *Tyre*,
And as he went a woman *Cananite*,
That had her daughter vexed with a Sprite;
Cry'd after him, ſaying, *Haue mercy Lord*,
*Thou ſonne of Dauid*, doe thy helpe affoord,
My child is by the Diuels power tormented;

By thy farre greater power be he preuented,
Heare me and helpe vs, doe not turne thy face:
Oh take compaſſion on our grieuous caeſ,
But notwithſtanding all that ſhe could crie,
Our Sauiour ſilent made her no replie:
Then the Diſciples did intreat him thus,
Send her away from crying after vs,
And rid this noyſe and clamour that ſhe makes,
Said *Ieſus*, I am ſent but for theyr ſakes,
That are the loſt ſheepe of the choſen race,
To *Iſrael* I muſt extend my grace.
But ſhe adoring, downe before him fals,
And conſtant in her hope, for mercy cals,
Saying, Lord helpe me, and encline thine ayde.
Woman, it is not meet, our *Sauiour* ſaid,
To take the bread that Childrens food ſhould bee,
And caſt it vnto dogges, true Lord, quoth ſhe,
Yet grace and fauour, may the whelpes affoord,
To eate the crummes fal from their maſters boord.
Oh woman, *Ieſus* ſayd, thy faith is great,
Thou ſhalt obtaine that which thou doſt entreat,
And in the inſtant that our Sauiour ſpake,
The curſed fiend her daughter did forſake.
Then *Ieſus* paſſed nie vnto the ſea,
That is denominate of *Gallile*,
Where he vp to a mountaine did aſcend,
And there ſate downe his Graces to extend,
For multitudes of people thither came,
Of blind and dumbe, of maimed and of lame,
And many others that in humble wiſe,
At Ieſus feet preſented mournfull cryes,

Which

Which for his helpe in their extreames did call,
And he miraculous did heale them all,
That the great company aſſembled there
(Being filde with wonder and admiring feare)
To heare dumbe ſpeake, ſee lame to goe vpright;
The maymed whole, and blinde receiue their ſight,
With hearts more ioyfull then their tongus could tell,
Did glorifie the God of *Iſrael*.
When *Ieſus* calling his Diſciples, ſayd,
My pitty and compaſſion doth perſwade,
(Becauſe this peoples company hath laſted
Three dayes with me, and all that time haue faſted,)
That they haue ſomewhat to ſupply their need,
Leaſt in returne, ſuch danger it doe breed,
They faint by hunger on the weary way,
But his Diſciples vnto him did ſay,
How ſhall we get in this moſt deſert hill.
The bread that may ſo many thouſands fill?
Quoth *Ieſus*, what prouiſion is your ſtore?
They ſaid ſeauen loaues, a few ſmall fiſh, no more.
So cauſing all the people downe to ſit,
Ieſus tooke bread and fiſh, gaue thanks for it;
And then he brake it, after hee had bleſt,
And gaue the twelue, to giue vnto the reſt,
All being therewith ſo well ſatiſfied,
That after their neceſſities ſuppli'd,
There was remaining (which they could not eate)
To fill ſeuen baskets full of broken meate:
Yet was the number of the feeders then,
By computation found foure thouſand men,
Beſides of others that repaſt did find,

Which

Which were of children, and of women kind.
Hauing with *Soule and bodies food fed them,*
*Our Lord departed towards Ieruſalem,*
And as he iourneyed from *Ierico*
(With multitudes that onwards with him goe)
Two blind-men ſitting by the high-way ſide,
That heard of *Ieſus* paſſage, to him cry'd;
Oh Lord, thou ſonne of *Dauid* mercy ſhow,
Merciſull Lord, thy grace on vs beſtow;
So vehement and earneſt they did call,
And ſo importunate they were withall;
Still inuocating on his glorious name,
That people did rebuke them for the ſame:
But they the more do eleuate their voyce,
And make ſuch pittifull complaining noyſe.
*Ieſus* ſtood ſtill, and calling of them two,
Did ſay, what is it you would haue me doe?
Oh Lord (quoth they) let vs behold the light;
He touching them, gaue preſent perfect ſight;
Of which deſired ſence, being now poſſeſt,
They followed *Chriſt*, moſt ioyfull with the reſt.
*Then on a borrowed Aſſe meeke Chriſt did ride,*
And all the multitudes about him cri'd,
*Hoſanna* to the ſonne of *Dauids* fame;
Bleſſed is he, comes in the higheſt name.
And entring the famous City thus,
The people all admiring wondrous;
Sayd, this is *Ieſus*, which is knowne to be
Of *Nazareth* a Prophet; this is he:
Entring the temple then, which did containe
Buyers and ſellers, wicked and prophane;

Hee

He cast them out, and sayde, this house of prayer,
Is made by you a den of theeues, a Faire.
Then came into the Temple for his ayde,
The blind and lame, and impotent decay'd,
And whatsoeuer their diseases were,
He healed all that came vnto him there,
That children cheerefull did *Hosanna* sing;
And with sweet voyces made that temple ring.
*From thence he did depart to lodge at night*
*In Bethanie*, and with the mornings light,
As he return'd at dawning backe, next day
Sustaining hunger, found vpon the way
A figge-tree, vnto which for fruit he went,
But the greene boughes had nothing to present,
Saue onely leaues, no more but goodly show.
(Like Hypocrites which doe on men bestow,
Faire, sweet enchanting words vnto the eare;
But neyther heart nor action once comes neere)
When Iesus did behold the barrennesse,
Sentence against it thus he did expresse,
Neuer may fruit vpon thee more be found,
And with these words it wither'd to the ground:
When the Disciples did this wonder see,
The pleasant greene a present dying tree:
They said with maruell and great admiration,
How strange and sodaine is this alteration?

*A man poſſeſſed with a Deuill healed, diuers healed, and deuils caſt out of many, A blinde man healed, that firſt ſaw men walk like trees, & after ſaw them clearly, The poſſeſſed healed, Blinde* Bartimeus *healed, The draught of fiſhes, The widdowes ſon reſtored to life at Naim,* Mark. 1. 8. 9. 10. *Luk.* 5. 7. Chap.

TO *Capernaum Ieſus tooke his way,*
*where being entred on the Sabboth day,*
He went into the *Synagogue* to teach.
And one amongſt the reſt that heard him preach,
Vext with a Spirit in moſt fearefull wiſe,
Deliuered forth outragious helliſh cryes;
Let vs alone, remaining where we be,

Wilt

Wilt thou destroy vs; we know thou art he,
*Of Nazareth, Iesus Gods holy one;*
In our possession leaue thou vs alone:
Be silent *Sathan*, hold thy peace, Christ sayes,
(Deuils are not ordayn'd to giue God prayse)
Come forth, depart, whereat he loude did roare,
And the possessed, felly rent and tore;
So leaues him then, which such amazement wrought,
That all the people were in terrour brought,
Saying, with power, is this of matchlesse wonder?
That with a word, brings *Sathans* outrage vnder.
Come to *Bethsaida*, there they bring one blind,
Intreating *Iesus* they might mercy finde,
That he would touch him, so his hand he takes,
And leades him forth (for their beleeuing sakes)
From out the towne, where onely he applyes,
Spittle, as medcine to his closed eyes,
And did demaund what obiect then he sees;
Who looking said, men walking like to trees.
Then Iesus touch'd his eyes, and made them cleare,
That euery thing did perfect true appeare.
*That Hill descending, where those blessed three,*
*Iohn, Peter, Iames*, did Iesus glory see.
(When as his rayment, in bright shining show,
Was seen in whitenesse to exceed the snow;
Where *Moses* and *Elias* did appeare.
And *Peter* said, Lord tis good being here)
One came to *Iesus*, and his sonne did bring;
Saying, oh Master, heare a wofull thing:
This sonne of mine, a spirit that is dumbe,
Hath with great torments strangely ouercome,

He teareth him with foming fits moſt fell,
And gnaſhing teeth as fiends are ſaid in hell,
To vſe with horrour, this poore man I brought
To thy Diſciples, and I them beſought,
That they in thy all powerfull holy name,
Would caſt him out, who could not doe the ſame;
Then anſwered he, O faithleſſe generation,
How long ſhall I endure your Prouocation?
Bring him to me, which done, outragiouſly
The Spirit did torment him inſtantly,
Euen in vnwonted manner, fearefull, ſtrange,
With cruell fits, and torments interchange,
For inwardly he did him rent and teare,
And falling on the ground, lay foming there,
And wallowing vp and downe, ſaid Ieſus than
Vnto the father of this wofull man;
How long hath he bin thus from peace exilde?
Who anſwer'd, euer ſince he was a child,
And like as now he caſts him on the ground,
He throwes him oft in water to be droun'd,
And otherwhiles into the flaming fire;
But if thou canſt, O Lord, I thee deſire,
Helpe, helpe, haue mercy, diſpoſſeſſe this fiend;
That nothing but deſtruction doth intend:
Then *Ieſus* ſaid, if thou haſt faith in this,
Of my expected helpe thou ſhalt not miſſe.
Whereat *Chriſts* poore petitioner did cry,
With ſorrowes voyce, and teares exceſſiuely;
O Lord that art the great, the good, the chiefe,
I doe beleeue, helpe thou mine vnbeleefe.
Then Ieſus ſayd, thou Deuill deafe and dumbe,

I doe

I doe commaund and charge that forth thou come,
And neuer to reenter any more;
Who crying low'd,and hauing rent him ſore,
Departing,left the man as ſeeming dead,
And all beholders ſayd,his ſoule is fled:
But *Ieſus* rais'd him by the hand from ground,
And no infirmity in him was found.
Then on the way that leades from *Ierico*,
As he along with multitudes did goe,
(That admiration to his wonders gaue)
There ſate a begger that for almes did craue,
Call'd *Bartimeus*,who when he did heare
That all the people followed *Ieſus* there,
Making amongſt them an vnwonted noyſe,
He with a loud and eleuated voyce,
Cry'd,*Ieſus*,ſonne of *Dauid* mercy ſhow;
*Ieſu* of *Nazareth* thy grace beſtow:
His cryes were ſuch ſo vehement and ſhrill,
The Lord of life was moued to ſtand ſtill:
And wil'd the people for to call him then,
Who like moſt kind and charitable men,
Said,be of comfort man (vnto the blind)
He calleth thee, and thou ſhalt fauour find:
Incouraged with that the people ſpoke;
Haſting to Chriſt, he caſt away his cloake:
Who ſayd, what wilt thou that I doe for thee;
Good Maſter(quoth the blind) that I might ſee;
And *Ieſus* ſaid, in peace depart away,
Thy conſtant faith is thy aſſured ſtay.
So he immediately receyued ſight,
And followed Ieſus with a ioyfull Sprite.

As he was teaching neere vnto the Lake,
That from *Genezareth* its name doth take;
The multitude of people was ſo great
Of thoſe that came to Chriſt for heau'nly meate;
(Which preſſed on him with their throng ſo ſore)
He entred *Simons* ſhip and left the ſhore.
When finiſhing his ſpeech, an end did make,
To *Simon Peter*, thus our *Sauiour* ſpake;
Launch out into the deepe, and caſt thy net,
That forth the Sea of fiſhes thou mayſt get:
Then *Peter* ſaid, Maſter, laſt night in vaine,
For nothing we haue ſpent our toyle and paine;
But yet at thy commaund, obey we will:
So caſt and drew the net, which fiſh did fill
Vntill it brake, and they for ayde did call
Vnto their fellowes, wherewith ioyning all,
They laded both their ſhips with ſuch a fraight,
Both ready were to ſinke with fiſhes waight.
Then *Peter* fell at *Ieſus* feet with feare;
*Iohn*, *Iames* and all the reſt amazed were:
But vnto them our bleſſed *Sauiour* ſayd,
Let not your hearts with terror be diſmay'd,
Take conſtant courage, I will make you then,
From henceforth fiſhers of the ſoules of men.

*As Chriſt proceeded to extend his grace,*
*In ſeeking out loſt ſheepe from place to place.*

He came to *Naim*, where euen at the gate,
He met an obiect of our mortall ſtate;
A liueleſſe body carried to the graue:
A ſon, whoſe death ſad teares of ſorrow gaue,
Vnto a wofull widdow that did beare him:

Who

Who went with weeping, chiefeſt mourner near him:
Much people followed her deare onely ſonne,
To ſhow their loue in this laſt office done
To a dead friend, their lateſt tooken paine,
In giuing mother earth her owne againe.
Which when the Lord beheld, the ſight did moue,
And make him willing to expreſſe his loue.
Weepe not he ſaid, but ſtint thy vſe of teares,
Then toucht the Coffin; wherewith thoſe that beares
The burden of the dead, ſtood ſtill to ſee
What the euent of this ſtrange ſtay would be.
Whilſt all on *Ieſus* fixt their gazing eyes;
He ſayd, *Young man I ſay to thee ariſe.*
And preſently the dead-man ſate vpright:
And ſpake to all that did behold the ſight,
Then to his mother, Chriſt her ſonne did giue,
Who ſeeing now her ſorrowes cauſe to liue,
Had ſuch a fulneſſe of a ioyfull heart,
That neuer woman ſharde a greater part.
The wondring multitude of people there,
Strangely poſſeſt with mixed ioy and feare,
Gaue all the glory that they could expreſſe
To Gods dread name, ſaying with thankfulneſſe,
A Prophet great is riſen vnto vs,
And God hath viſited his people thus.

*The woman vexed with the ſpirits of infirmity to wit, a diſeaſe brought on her by the Deuill, one healed of the Dropſie, ten Leapers cured, the Rulers ſonne healed, one healed at the poole, ſight giuen to him that was born blind.*

Luk. 13. 14. 17. Iohn. 4, 5. 9.

VPon the ſanctified day of Reſt,
The holy Sabboth which the Lord hath bleſt;
And Conſecrated, that vpon the ſame,
Men ſhould adore his dreadfull glorious name.
The Sonne of God, appointed to fulfill
All righteouſneſſe vnto his Fathers will;

Was

Was teaching of the ſtubborne hearted Iewes,
VVithin their Synagogue (as he did vſe)
VVhere he beheld a woman in eſtate,
VVofull diſtreſt, and moſt diſconſolate:
For he that enemie of ſoules appeares;
Had kept her in ſubiection eighteene yeares,
And like a moſt malitious helliſh ſprite,
So brought her body to a crooked plight,
That ſhe was bound together in ſtrange wiſe,
By no meanes able ſtraight for to ariſe.
Her *Ieſus* call'd vnto him, and he ſaid,
Free from the bands of *Sathan* thou art made,
VVherewith hee touch'd her, and ſhee was releaſt;
The Deuils power of miſchiefe inſtant ceaſt,
And ſhe that did of mercie thus partake,
A ſacrifice of prayſe and thanks did make,
Vnto the God of euerlaſting might:
That made a crooked creature walke vpright.
*A Phariſee, one chiefe amongſt the reſt,*
*(Though chiefe with men, are not with God the beſt.)*
Inuited *Ieſus*, where there did attend
The circumuenting hollow-hearted friend,
With purpoſe in his deeds and words to pry,
And ſo to worke aduantages therby,
It was the Sabboth day, and there was one
To whom the power of Chriſt (no doubt was knowne)
That had the Dropſie, for it ſeemes hee ſtaid,
Expecting there our bleſſed Sauiours ayde,
Then Chriſt to Lawyers and to Phariſees,
And ſuch as in their owne conceit were wiſe,

Sayd, is it lawfull on the Sabboth day
To heale this man, or send him sicke away:
But they replyed not a word againe:
Then did he take the man and cur'd his paine,
A cure that was no longer time in hand,
Then fingers touch or breath of tongues commaund;
His body perfect, absolute was well,
And he no more of ache or griefe did tell,
Releast of all the misery he had,
And made to his great comfort healthfull glad.
*As the most iust, meeke, holy, innocent.*
Towards the sanctified City went,
Which did containe his Fathers house of prayer,
Vnto a village as he made repayre,
There met him certaine sad afflicted men,
Diseas'd with leprosie, in number ten;
Who when they saw the soueraigne cure of griefe,
They stood far off, imploring his relieue:
Lifting vp voyces with such wofull cries,
As from constraining sorrow did arise.
*Iesus*, they sayd, master, behold and see
The great extreames wherein poore wretches be,
Of thy accustom'd clemency and grace.
Haue mercy on ten lothsome Leapers case.
*Iesus* beheld them with compassions eye,
And for their comfort thus he did reply,
Vnto the Priest doe you forthwith repaire,
(As law appoints for such as Leapers are)
And shew your selues to him; so as they went,
The grace of *Iesus* did their griefes preuent:

And

And all were cur ed, of which number one
Returned backe (poore wretch) himselfe alone,
Falling most meekely with his face on ground,
Deliuering with a thankefull voyces sound,
Gods glorious worthy and renowned praise,
To whom our blessed Lord and Sauiour sayes,
Are there not ten infectious creatures cleane,
Of whom this poore *Samaris* stranger, meane,
Onely returnes, and thankfull doth encline:
What is become of these vngratefull nine?
Is there amongst so many cur'd, no more
But onely one, that giues God prayse therefore?
Arise, depart, thy selfe in soule perswade,
By true and liuely faith, thou whole art made.
A certaine ruler, that of *Iewes* bare sway,
Hauing a sonne which very grieuous lay,
In extreame sickneſſe, and by common fame,
Hearing that *Iesus* out of *Iewry* came,
To *Cana*, where by miracle diuine,
He made of perfect water purest wine;
Went to the Lord, and earnest sute begon,
That he would please to come and heale his sonne,
At *Capernaum*, where he then did lye
In all mens iudgement at the point to dye:
Iesus replyed, except that Signes you see
And wonders wrought, you haue not faith in me;
The Ruler answered, sir affoord thine ayde,
Ere deathes hard hand vpon my child be layde:
My dearest sonne is breathing out his last,
Oh come and helpe before his life be past.

Then Ieſus to his heart did comfort giue:
Doe thou depart, thy dying ſonne doth liue,
Becauſe thou haſt a faithfull conſtant mind,
At thy returne in health thou ſhalt him find,
As with great ioy he from our Sauiour went,
Some of his ſeruants came incontinent,
And met their maſter cheerefull on the way,
With voyces full of comfort, thus did ſay,
Thy ſon (whoſe ſickneſſe cauſ'd vs all complaine)
Is wonderfull reſtor'd to health againe:
He liues and all his former griefe is paſt,
Which lay moſt wofull breathing out his laſt,
Then he demaunded at what time and howre,
He was deliuer'd from *Deaths* fatall power,
And they replyed, yeſterday at ſeuen
The feauer left him, prais'd be God of heau'n.
Then knew the father t'was the time direct
That *Ieſus* of his mercies free reſpect,
Said vnto him, thy dying ſon doth liue,
That inſtant he reſtoring life did giue,
And hereupon he and his houſhould all
Beleeu'd, and faithfull did on *Ieſus* call.
*At Poole Bethesda where attending lay*
Of blind and lame, and withr'ed, that each day
Expected cure, when heau'nly *Cherubin*,
Did touch the waters, then to get them in,
And waſh away all griefes they did ſuſtaine:
A man that eight and thirty yeare in paine,
Endeuour'd helpe, amongſt the Lazars there;
Yet wofull wretch, not any whit the neare,

For

For ſtill when he entended to haue good,
By entring that ſame ſanctified floud,
Alwayes by others he was thruſt aſide,
Where euery man did for himſelfe prouide,
And got before him, ſo that he put by,
In moſt perplexed ſtate, diſtreſt did lye.
Chriſt comming there, and knowing well how long,
He had ſuſtained this preuenting wrong;
Sayd to the ſicke, wilt thou haue helpe at all?
Oh ſir, (quoth he) I know not how I ſhall:
I haue no friend, that will ſo much befriend me
As an aſſiſting hand at need to lend me;
When waters moue by holy Angels touch,
To get me in, there's none will do ſo much,
But when I ſeeke with all my beſt endeuour,
Some one or other doth preuent me euer,
Stepping before me; thus am I kept backe,
To doe me good all helpe of friends I lacke.
Then Chriſt (whoſe word to heale him did ſuffice)
Said but vnto him, *take thy bed, ariſe*:
Depart away, who cheerefully aroſe,
Tooke vp his burden, and from thence he goes:
This gracious worke vpon the Sabboth done,
The Iewes would quarrell for it with Gods ſonne;
His ſinnefull creatures which he made of clay,
Would queſtion him, who made both night and day;
Not thinking how his word fram'd all thats wrought:
And how that word can bring that all to nought.
*A man borne blind vpon the way did lye,*

Asking for almes as *Ieſus* paſſed by,
And the Diſciples to their Maſter ſaid,
Lord tell vs why this puniſhment is layde,
On that blind creature, what hath he miſdone,
Is it for Fathers treſpaſſe, or for ſonne,
*Ieſus* reply'd, the cauſe he wanteth ſight,
(Depriued of the day adorning light)
Is not for any wicked works of ſinne,
That Parents or himſelfe haue liued in;
But that the mighty power of God might be
Made manifeſtly knowne in ſuch as he,
I am to worke the works of him that ſent me,
While it is day, before darke night preuent me,
As long as I within the world abide,
I am the light that vnto glory guide,
When thus the Lord had ſpoke, ſpittle and clay
He mixt together, and the ſame did lay
Vpon the eyes of him that was borne blind;
Whoſe hope reſolued, with a faithfull mind,
That Chriſt had power to giue thoſe eyes true ſight,
Which neuer yet had ſeene what thing was light.
Then *Ieſus* ſayd vnto the blind-man goe,
And waſh thy ſelfe within the Poole *Siloe*,
Which by interpretation is call'd *ſent*:
He with more ioy, then can be vttered went,
And did according, hauing ſight as cleare,
As euer did to glorious light appeare:
Whereat great wonder preſent was in all,
Which ſaw what to the begger did befall,

Born

Borne blind they knew (of none to be denide)
And most miraculous, now perfect ey'd
Yet question'd him, and fell to great debate,
And wickedly from Christ did derogate,
Denying him his owne eternall might;
More blind in soule, then was the man of sight.

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*Lazarus*

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*Lazarus rayſed from death: The Souldiers at Chriſtes betraying caſt to the ground.* Malcus *eare cut off by Peter, healed, The temples veile rent, ſtones diuide, graues open, the dead ariſe.* Iohn. 11. Iohn. 18. Luk. 22. Mathew. 27.

Two holy ſiſters had theyr brother lying,
In *Bethany*, euen at the point of dying;
One bleſſed *Magdalen* (that with her teares
Did waſh Chriſts feet, & dri'd them with her haires)
The other gratious *Martha*, theſe ſent thus
To Ieſus, for their brother *Lazarus*,
Oh Lord behold he whom thou loueſt deere,

Is

Is grieuous ſicke, affoorde thy preſence here,
His danger will admit of no delayes,
Yet *Ieſus* tarried where he was two dayes;
Then ſaid to his Diſciples, our kind friend
*Lazarus* ſleepes; but wake him I entend:
Lord they reply'd, if he but ſleepe, we know
He ſhall doe well, there will no danger grow:
But then he plainely ſpake, his breath is fled,
And ſoule departed, *Lazarus* is dead,
And I am glad for your ſakes in this caſe
That I was abſent with you from the place,
Becauſe you may belieue, now you and I,
Will goe and viſite him at *Bethany*.
When they came thither, there they notice haue,
That he had lyen foure dayes within his graue,
And many of the *Iewes* (whom loue did lead)
Were comforting the ſiſters of the dead.
*Martha* ſaw *Ieſus*, and alow'd ſhe cride,
Had'ſt thou been here my brother had not dyed,
Yet this I know aſſured truth to be,
What thou doſt aske of God heele giue it thee.
Then *Ieſus* ſayd, ariſe againe he ſhall,
I know it Lord (quoth ſhe) and ſo muſt all
At that great day of Reſurrection, when
All ſhall ariſe, both good and wicked men.
*I reſurrection am, and Life doe giue,*
*He that beleeues in me, though dead ſhall liue,*
*And he that liueth and beliewes in me,*
*ſhall neuer dye.* Beleeu'ſt thou this (quoth he)
Yea Lord, ſhe ſaid, thou art Gods ſonne I know,
Should come into this world, and grace beſtow.

Then *Mary* came, fell downe and grieuous wept,
Saying, deare Lord, our brother we had kept,
Hadst thou been heere, his life preseru'd had bin,
And these woe teares we had not bathed in.
Then *Iesus* groned in the Spirit, and said,
Show me the place, where is the body layd?
They said, come Lord behold, and therewithall,
From his most holy blessed eyes did fall
The teares of pitty; quoth the *Iewes*, Oh see
How deere he lou'd; affection this must be.
Being come vnto the deads mans house, the graue,
He bad remoue the stone from off the caue:
Quoth *Martha* Lord, he loathsome will be found,
For lying all this time within the ground.
Did I not say (sayd Christ) this instant hower,
If thou hast faith, thou shalt behold Gods power.
Then they remoue the stone which on him lyes,
While vnto heauen *Iesus* lifts his eyes,
And God the Father thankfull glorified,
Then with a loud voyce, *Lazarus* he cri'd,
Come forth, at which life-giuing breath and sound,
The dead arose, being in graue clothes bound,
His hands and feet, a napkin on his face,
Amazing all with wonder were in place,
To see a man restor'd to life againe,
That did with death foure dayes in graue remayne,
Committed to corruptions rotten roome,
There to haue rested till the day of doome;
This sight put all beholders in great feare,
And many Iewes that came with *Mary* there,
Beleeu'd on *Iesus*, giuing God the prayse,

Whose

Whoſe onely power, the dead to life did rayſe.
*when all thoſe glorious Lampes, adorne the skie,*
*were hid with ſable cloudes from mortall eye.*
And euery creature hauing vitall ſprite,
Mourn'd at the darkeneſſe of blacke vgly night,
Perditions child (whom *Sathan* did inſence,)
Bribed againſt his Lord with thirty pence.
The way by night, with armed troupes he tooke,
To meete his Maſter towards *Cedron* brooke;
Where comming to him giues all hayle, and kiſſe.
To make him knowne vnto the Iewes by this;
When *Peter* ſaw the villany intended,
His Lord moſt traytrous to be apprehended:
He champion-like did thinke to fight it out,
And drew his ſword and valiant lay'd about,
With ſuch a manly reſolution than,
He made a crop-eare of the High-Prieſts man,
And wounded *Malcus*; which when *Ieſus* ſaw,
He thus reprou'd raſhneſſe in him to draw.
Put vp thy ſword into the ſheath againe,
Who therewith woundeth, ſhall therewith be ſlaine:
By Prayer, downe from my Father I could call,
More then twelue Legions, Spirites Angelicall,
But how ſhall then the Scriptures be fulfilde,
As God hath in eternall counſell wilde:
Then *Ieſus* healed *Malcus* eare ſo ſound,
That there appear'd no ſigne of any wound;
With Miracle with them preuay'ld no more,
Then ſtriking all vnto the ground before,
Which onely but demaunding whom they ſought,
All falling backwards, to the earth were brought.

No flames of lightning to amaze withall,
No bolts of thunder to procure them fall;
But that most powerfull word that spake and made,
Vnto this band of armed souldiers sayde,
Whom looke you for, at which as men strooke dead,
They fell at once, yet hardned had no dread.
*When the most iust, vniust was doom'd to dye,*
Expos'd by *Pylate*, to *Iewes* cruelty,
With whips tormented, and by sinners scornes
Reuiled, spit vpon, and crownd with thornes,
Buffeted, blinded, and compel'd to beare
The Crosse, which Christians for their badge do weare
When all his sences suffre'd for the sinne
Which *Adams* sences had offended in:
Whose sight did like the fruit which was forbidden,
For which Christs sight was blinded and eyes hidden:
And for his touch that to take hold consented,
*Christs feeling* was with whips and nayles tormented:
*His smell*, that to the rest did liking lincke,
At *Golgotha* was choak'd with lothsome stincke.
*His hearing*, that did *Eues* bad counsell chuse,
Brought *Christ* to heare the raylings of the Iewes.
*His taste*, which eating he did sinne withall,
Made *Iesus* taste of vineger and gall.
When all these great and grieuous paines were ended,
And Spirit to his Father recommended;
When that great darknesse neuer seene before,
From sixe to nine, obscur'd the earth all ore,
Extinguishing the sunne (dayes golden eye,)
Because that day the sonne of God did dye,
Wonders were wrought that did mans harts confound

The temples vayle from top vnto the ground,
Was rent quite thorow, to beholders feare,
Which saw that Curtaine admirable teare,
The sollid hardest flint and marble stones,
Vnder whose massie burden, ground-worke grones,
Diuiding, cleaue, and into pieces fall;
Which were supporters to the strongest wall.
And monuments that in them did containe,
Flesh made of clay, turning to dust againe;
The Sepulchres of Saints (that resting lay
From all their labours) on this nere-like day,
Did open, and deliuer liue, with breath
The bodies were receyued dead from death,
In such a true perfection found and showne,
As if mortality they nere had known.
Within the holy City they appeare,
To manifest Gods mighty power more cleere
Vnto Beholders eyes, many did see
Their resurrection from the dead to be,
Like that which when the Angels trumpe doth call,
Shall cause a rising vnto life of all,
That euer in this world (since world began)
Haue been the offspring of the first made man.
When the Centurion with his armed guard,
Which were the men for bloud & death prepar'd,
Beheld the fearefull wonders that were wrought,
And how gainst nature, things to passe were brought:
Day turn'd to night, darkned before theyr eyes.
The graues to open, and the dead arise,
The vayle diuide, the [illegible]bling earth to quake,

The cleauing ſtones how they in ſunder brake,
Both Captaine and his curſed crue confeſſe
With inward terror of ſoules guiltineſſe,
That *Ieſus* which by *Iudas* trechery,
Was falſe betray'd, vniuſt condemn'd to dye
By wicked *Pylate*, and by their miſdeed,
His precious wounds were opened wide to bleed,
Was Gods moſt true, and deere and onely ſon,
And hell was due for what their ſins had done.

FINIS.